

UNITY.

FREEDOM + FELLOWSHIP + AND + CHARACTER + IN + RELIGION.

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Rev. Charles A. Allen, in a recent sermon delivered at New Orleans, recognizes the real infidels among those who are "contentious in their spirits."

The *Christian Register* asks a searching question when it says: "How many children have laid down their little lives in behalf of those who are to follow, in the simple matter of the air we breathe, the food we eat, and the houses we live in?"

"Purity, Justice and Right" is the motto which Rev. Anna J. Norris places at the head of the column in the *North Platte Nebraskan* which she is to conduct hereafter in the interest of home and church. This is one good way of making a modest pulpit reach a large audience.

The seventy-fifth anniversary of Oliver Johnson's birthday, recently celebrated at his home in New York, offered another occasion for many to warm themselves anew by that unquenchable fire which illuminated the noblest deeds and words and ultimately burned away the blackest crime in American history.

In Hammerton's "Human Intercourse" we find the following: "It is very generally believed that literature and the fine arts can be happily practiced as amusements. I believe this to be an error, due to the vulgar notion that artists and literary people do not work, but only display talent, as if anybody could display talent without toil. Literary and artistic pursuits are in fact studies and not amusements." It is often said, derogatively, that such a person makes work out of his amusements, but why derogatively, unless he does it intemperately? It is the only way

to keep them as amusements, and it is but the reverse half of what we say in praising another because he makes an amusement of his work." The busy minister may ponder long upon the above. It may suggest one way of avoiding the break-down that always threatens and frequently overtakes such.

French brandies are causing frightful drunken demoralization in Switzerland, and there are reasons for believing that this, the most ancient of modern republics, is not afraid to endanger the personal liberty of its citizens by the enactment of vigorous laws that will do something to protect their bodies and souls from this giant evil.

We take great pleasure in calling the attention of our readers to the article on "Church Management," by S. S. G., in this paper, and would beg of them to read in connection with it Rev., III. 14-22. Our contributor has hit upon the very reason why so many churches other than that at Laodicea are "neither hot nor cold; wretched, miserable, blind and naked."

So many applications have come to us for additional copies of the *UNITY* containing the "Ten Great Novel" correspondence, long since exhausted, that we have consented to reprint the same in our issue for February 16th. Those wishing extra copies of the same or having any further suggestions to make concerning the list are invited to communicate with the editor at once.

A frontier paper is before us highly illustrated with cuts of cattle and horses displaying on their sides the mystic brands of their owner. With our theological tendencies, these branded cattle remind us of some men and women who are anxious to preserve their place in the sectarian herd. The brand that distinguishes them is but skin deep, and even that is intelligible only to the initiated.

The following sentence from the circular of one of our churches suggests the true method of reaching the maximum of one's world-helping power. Not the occasional generous impulse, but the continual generous thought; not the lump you can spare once a year or once a quarter and then be done with it, but the mite you can regularly save out of thoughtful self-denial most blesses you and most efficiently helps the cause: "One of our most generous contributors lives away from the city and is seldom able to be at church, and yet lays aside, every week, a fixed sum as her regular gift. The envelope method is thus simply a convenient way of paying a certain yearly amount

by dividing the payment of it among fifty-two weeks. Some of our congregation contribute only when they are at church. But it is obviously much better that every one should every week lay aside for the cause a fixed sum, if only ten cents, whether attending church or not."

The Indian Rights Association, of Washington, in a circular dated December 27, 1884, sets forth the pitiable condition of the Piegan Indians in Montana, announcing the fact that early in March they will be brought to a starving condition unless immediate relief is provided by Congress. The circular asks that all legitimate influences be brought to bear upon Hon. George Ellis, Chairman of the Committee on Appropriations. And so the Second Century of Dishonor seems to be gradually dragging itself along.

Mrs. Wells, in her wholesome book, "About People," says our friends are not those who flatter us, but who, in sincere honesty of purpose, tell us of our faults and weaknesses. This is true if our friends have rare tact and delicacy, seizing the right moment in our moods, using just the right form of speech, revealing an instant flash of our defects rather than a full photograph of them. But she might have added that our noblest friends are those who, without speech, make us feel our deficiencies; in whose presence our souls sit ashamed of their poverty; and yet who make us, even in this humility, long to strive for the higher and better things possessed by those who thus compel us to realize our littleness.

Apropos to the Browning Calendar, Fred May Holland, author of "Stories from Browning," writes: "I am delighted with it. It deserves a wide circulation among people of every kind of belief or unbelief. I am glad the UNITY is doing so much to make poets honored. Prof. C. C. Everett, of the Cambridge Divinity School, says: "I think that the attention given to Browning's poems is one of the happiest signs of the present, and it is a pleasant idea to put his verses before one's eyes as the months pass." The Commonwealth calls it "A unique thought-awakening compilation tastefully presented." There are perhaps two hundred and fifty copies of the edition left, and we would like to know that they are all placed in the hands of those who believe that "the poet's lyre demands a tougher sinew than does the sword," and who are willing to read more for inspiration than amusement, in which case they will be willing to give to Browning the careful study that his poems deserve.

The First Congregational Church of Kansas City recently held a remarkable dedication service extending through six days. On a Sunday morning the ordinary formal dedication took place; in the afternoon was a children's service, and in the evening a kind of love-feast in which the people compared their recollections of the early days of the church. Monday evening, hospitality was extended to other churches of the city, which joined in congratulations

on the prosperity of their hosts; on Tuesday there was a reunion of the Congregationalists of the neighborhood, resulting in the formation of a Congregational club; Wednesday evening, a workingmen's meeting; Thursday, a meeting for foreigners, in which part of the addresses were in the German and Scandinavian languages; and Friday evening the colored people of the city were welcomed in a special service, which last event is the more remarkable because race prejudices are said to have been unusually rife in that city. The whole series of meetings is worthy of note, as bearing the promise of a career of liberality and usefulness on the part of this church.

Rev. J. A. Faulkner, a Methodist B.D., in an interesting communication to the *Christian Register* of the 15th ult., throws some interesting lights upon the liberal spirit and growing breadth of John Wesley. He quotes him as saying in the latter years of his life: "I have relinquished several of my former sentiments and ask the allowance from men of candor." The doctor asserts:

"In regard to the dark and perplexing problems of the future life, he did modify his earlier teachings, and cherished a profound hope for the final restoration of all men into the light and joy of God,"

and further claims that the

"small but influential and growing body of men who represent what might be called the liberal wing of the Methodist Church—a wing that has its representatives in the ministry, the laity, in the theological chairs, and upon the episcopal bench—is in the direct line of succession from John Wesley himself."

All this goes to prove not the heresy, but the greatness of Wesley. Great hopes, broad charities and growing sympathies indicate not idiosyncrasies of mind, but dimensions of soul.

Our Boston brother, the *Christian Register*, has recently exposed the "whispering fiend" who, at the theatre and the concert, disturbs the enjoyment of others with his sibilants; and the *Canadian Baptist* finds a still more dangerous type of this fiend who goes to church where he breeds contention by his sly comments. We wonder if our neighbors have never encountered the whispering angels who go to church, and to club, and who sit in choir lofts, and who, out of the fulness of their good nature, visit a bit with their neighbors while the organ plays the voluntary, even while the minister reads the hymn, and do not finally get settled down into listening mood until the prayer or the sermon is reached. And then at the club they comment upon the paper to their nearest neighbor, rather than for the benefit of the whole company. These whisperers we speak of are not fiends but angels, just as kind and good and responsive, only a mite thoughtless and a bit nervous, and therefore trying to the reader or speaker who may also be a trifle nervous.

The Rev. William Barry died in this city Jan. 16, at the advanced age of eighty years. He is best known here as the founder of the Historical Society and as its very able and unsalaried secretary for many years,

but our elder brethren will remember him as a Unitarian minister of culture and ability. Mr. Barry was born in Boston in 1805, but deviating slightly from the typical course he was graduated from Brown University in 1822. After studying law for a year he chose the ministry as his profession and entered the Harvard Divinity School in 1826. After two years' study here and two in Europe he was settled as minister of the South Congregational Church of Lowell, Mass., where he was useful and much beloved. Later he was minister at Framingham and wrote a history of the town. In 1835 he was married to Miss Elizabeth Willard, with whom he spent the years from 1844 to 1847 in Europe. He came to Chicago in 1853, in somewhat broken health, having been obliged a year or two previous to abandon the ministry. His was a sweet and saintly spirit, and, bringing with him so much of the atmosphere of Eastern culture, he has done his part toward making Chicago the literary center which we all hope and believe it ultimately must become.

In view of the probable visit of cholera to this country next summer, the Government at Washington and the legislatures of the several States do well to be on the alert with safe-guard measures. But in one respect the womanhood of the country and those who honor it will do well to be on the alert the next few months, watching the law-makers. There is a new measure now pending in Congress, proposing to enlarge the National Board of Health, and give it indefinite powers. *Because indefinite, therefore dangerous.* There have already been efforts in the National Board of Health, looking towards the legalization of social vice. The new act in reference to contagious diseases should limit the jurisdiction of the Board in such a way that its battle against Cholera, Small-Pox, Yellow Fever, Ship Fever, Plague, should not, in another part of the field, be a battle to make licentiousness safe. We quote a friend's words: "It is said that Miss Martineau, Miss Florence Nightingale, and other noble women of England, were greatly 'shocked' when they learned that Regulation of Prostitution had been foisted in one night upon England by the Contagious Diseases Act. Will not the good men and women of this country, who have been warned of the impending danger, feel guilty, if next spring they find this curse fastened upon an unsuspecting people?"

George William Curtis, on the delightful celebration of the twenty-fifth anniversary of John W. Chadwick's settlement over his Brooklyn church, said that he thought Unitarianism would always be a comfortable, cosy little chapel, rather than a grand cathedral. There is to our mind real prophetic insight in this remark. Here is a truth which, when fully appreciated, will modify and greatly amend the ritual, the architecture and the sermon of the Unitarian church. The big, barn-like attempts at gothic cathedral effects in the building will give place to small, domestic, parlor-like interiors. The expensive, cold and mediatorial services of a how-to-be-paid choir will give place to the

simple family-like chorus of the entire company, and in place of much defining and defending against an orthodoxy on one hand and a liberalism on the other, the preacher will deal with the vital things of the central life in a direct, tender, personal, and perhaps extempore fashion. Then, instead of a few big Unitarian churches in a city, there will be many little ones, each of them a center of helpfulness, each of them a rallying point for those who want to work for the coming of the Kingdom, "on earth as it is in heaven," and these many little ones will cost less money than is now expended on the few big ones.

Hard times in financial matters always bring out more sharply the supposed antagonism between body and mind, and the material and spiritual interests they represent, and no better service can be rendered, no better contribution can be made, looking towards the relief of those embarrassed in monetary matters, than to persuade them that soul has a commercial value, and that ideas have bread-winning power. The philosophy of evolution has in it great power to remove this artificial antagonism, for it shows that the soul of man is both the latest and the highest product of the creative energy. In it is discovered a regnant force to control and amend those things that are outward. Moneys, or the houses, lands, wardrobe and larder that they provide, when secured at the cost of those things that expand the soul and ripen the heart, bring disease to body and disaster to society. The most skillful money-getter or beauty-hunter who seeks the objects of his desire from without, finds his quest end in disappointment and defeat. To seek for bread more than truth, to believe in hand-skill more than heart-skill, may give us manners but no morals, sight but no insight. It may teach us logic but no song; it will make Vanderbilts but no Peabodys, as rich but nobler. The important lessons for hard times are the lessons that teach the way to the kingdom of God, give more love and there comes more energy to stitch and bake, to sow and reap.

A UNITARIAN CREED.

It is quite a mistake to suppose that the liberal movement in religion is not grounded on great convictions, that the Unitarian of to-day has no positive belief, or that he wanders about seeking for a creed he cannot find. It is in the interest of belief that he recoils from the creed whose chief merit lies in its antiquity, the power of which is arbitrary and traditional. The Unitarian does not believe in legislative creeds. His creed must have no external authority. Each individual must elect it for himself, and if he is true to the liberal inspiration, he holds it ever open for revision. Such a creed as this is the work of the poet rather than of the logician. The whole soul must sing it rather than some side of the mind frame it. These thoughts are suggested by the last effort to set forth the glad faith we profess, it being the **UNITY MISSION** No. 11, just published. It is entitled, "Songs of Faith, Hope and Charity, set to Old Tunes." It con-

tains fifty-one of the hymns best loved in our churches, arranged to eleven familiar tunes. This pamphlet was prepared to meet the immediate wants of the Hershey Hall Sunday Evening Lectures, conducted by the editor of this paper in the center of the city. But it has been put into permanent shape, and it becomes one more handy tool for our missionary work. We would like to commend this as a tract which sets forth the things we stand for the more truly because poetry. On the third page of the cover is one more attempt to state the fundamental convictions of those who find in Unity their religious rallying word, and in

"**FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION,**" the banner words of their faith. We commend it to the careful study of our readers. Help us to improve it and to circulate it.

UNITARIANS AFFIRM:

- The Naturalness of Religion to the Human Soul:
- The Supremacy of Character above Belief, in Religion:
- The Ultimate Authority of Reason in Matters of Belief:
- The Dignity, as against the Depravity of Human Nature:
- They worship the One-in-All, and name that One, "Our Father."
- They trust the Universe as Beautiful, Beneficent, Unswerving Order; to know whose laws is Truth, to obey whose laws is Liberty and stronger life.
- They revere Jesus as the greatest of the historic Prophets of Religion.
- They honor the Bible, and all Bibles, so far as each accords with Reason and Right.
- They rejoice in the Hope of Immortality.
- They believe that all things work together for good; that no good thing is failure, and no evil thing success; and that no evil can befall a good man, whether he be alive or dead.
- And they believe that we ought to join hands and joyfully work to make the good things better and the worse good, deeming nothing good for ourselves that is not good for all.

They trust free thought, and trust it everywhere: they only fear thought bound. Therefore their beliefs are still growing and widening, as science, history and life reveal new truth: while their increasing emphasis is still on Ethics and the Great Faith to which Ethics leads,—Faith in the Moral Order of the Universe, Faith in All-Ruling Righteousness.

All names that divide "Religion" are to them of comparatively little consequence. Whoever loves truth and lives it is, in a broad sense, of their religious fellowship; whoever loves it and lives it better than themselves is their teacher, whatever Church or age he may belong to. So their Church is wide, their teachers many, and their holy writings large.

Contributed and Selected.

LOVE.

A word went forth upon the summer wind
Melodious falling on the dewy air,
As pure as early snowdrop, and as fair—
A benediction to our human kind.
Deep-sounding through the ages we shall find
This word bring consolation everywhere—
A subtle charm for sorrow or dull care:
The clouds become indeed all silver-lined!

Thrice blessed be the zephyr that has brought
Such tidings from the far-off secret realm—
A message linking earth to heaven above.

Our life-ship cannot wreck with this sweet thought—
This gleaming talisman upon its helm:
O sweet and low the morning wind said—Love.

SAMUEL BAXTER FOSTER.

BUSINESS IN THE CHURCH.

The world has not quite got beyond the mediæval reverence for the church as a spiritual power *in* the world, but not *of* it, to control the world without being influenced by it—a thing sacred and apart, intended for higher uses than mere human institutions, and therefore above the laws which govern them.

Liberal thought and general progress and enlightenment within the last fifty years have done much to scatter this superstition, if it be one; but even Unitarians are not wholly emancipated. We pay the church a certain respect as the centre of what little spirituality has been left to us, as the power which makes for righteousness, and we are quite ready to keep its grosser material side out of sight, until our careworn trustees remind us toward the close of the fiscal year that there is a little deficit to be made up by subscription.

We then realize for a short time—till the deficit is made up—that no human institution is so spiritual in its nature, or so lofty in its aims, that it can do without money. If it is sheltered by a roof, and heated by a stove, somebody must buy the shingles and pay the coal bill.

In this view the church is as gross in its needs, and as amenable to the laws of trade, as a sawmill or a butcher's shop; and for the church, as for all other buying and selling machines, the laws of trade are as inexorable as the law of gravitation. If it will not pay its debts the minister of the law steps in, without cape or stole, and there is a laying on of hands not prescribed in the rubric.

It is a great and good thing to pay a church deficit, but it is a greater and a better thing to prevent one. The annual deficit is a very common thing in modern ecclesiastical practice, but this does not make it either inviting or tolerable. It does not tend to increase the sum of human happiness, nor in any sense does it make for righteousness. On the contrary, it does cause vexation of spirit and weariness of the flesh to those who have to beg the funds, and annoyance to those who must give them. It wastes the energies and the "giving power" of the people, and prevents the exercise of their charity upon objects outside themselves.

Mr. Micawber may still solemnly conjure us, as he did Copperfield, to observe that "if a man had twenty pounds a year for his income, and spent nineteen pounds, nineteen shillings and sixpence, he would be happy; but that if he spent twenty pounds, no shillings and sixpence, he would be miserable." This is social and domestic economy in a nutshell, and it is as good for the church of All Saints or All Souls, as it was for David.

While it is true that the church is a special institution, having, or professing to have, higher aims and

purposes than commercial institutions, it is also true that it has a purely business side, which should be conducted on business principles as rigidly as a bank or a mercantile house. It can no more afford to disregard the just proportion between income and expense, than can a railroad or a factory. Very many churches continue to exist in flagrant disregard of this simple principle. Their survival is a proof, not that their methods are sound, but that they have a certain vitality which enables them to continue existence, when a tradesman would fail.

If a business man lives beyond his means, or incurs debts which he has no means of paying, we call it, or our fathers used to call it, mercantile dishonor. The refinement of the nineteenth century does not permit the use of hard names, but we distrust the man who does this, and his paper generally needs two endorsers at the bank.

It is demoralizing, and a lowering of the standards. "The street" does not like it. The morality of the church need not be higher than that of the street *ought* to be, but it surely should not be lower than that of the street actually *is*.

Every time we try to run a ten thousand dollar church on a seven thousand dollar rent roll, we become entered apprentices of bankruptcy, and we show the world an example of bad faith and worse practice. If we live through it, it is by good luck and not by good deserving.

The Unitarian church at Laodicea offers for our inspection a fair example of the usual administration of Protestant churches. It habitually spends more than it earns; it has a deficit this year; it had a deficit last year; it *always* has a deficit. It is true that in the hundred and fifty years of its history this church has never failed to pay up its deficit, with an amount of grumbling that depended largely upon the state of the times; and the majority of the Laodiceans seem rather to like it, and to count the funds wrung from their pockets by industrious and persistent canvassing committees as part of the regular annual income of the church.

A recent number of the Laodicea *Lyre* gives an abstract of the last report of the treasurer, which shows four leading classes of expenses, as follows:

Preaching.....	\$5,300
Music.....	2,200
Maintenance of building, including salary of Levite, supplies, insurance, repairs, etc.....	1,400
Foreign relations, including subsidy to the Western Asiatic Conference.....	500
 Total budget of expenses.....	 \$9,400
 Total income from rentals and collections	 7,300
Annual deficit.....	2,100
 \$9,400	

It appears that the regular income of this great church covers less than seventy-seven per cent of its disbursements; and this is probably not far from an average showing.

The great daily above quoted gives no direct information about general business in Asia Minor; but it is

not hard to believe that if the Phrygian Central Railroad Company, or the Ephesian house of Ager Levior & Co. were reported as habitually spending thirty per cent in excess of their incomes, the appointment of a receiver would follow hard upon.

If we could "salute the brethren which are in Laodicea," across the waters of the blue *Æ*gean, we might entreat them, for the sake of the example to the younger churches of the Western world, either to put up their pew rents or to reduce their expenses. Of course the leading commodities in which they, and most other churches, deal, are preaching and music. These are justly regarded as prime necessities of life to all churches, but this fact does not justify them in buying more of these articles than they can pay for.

The Laodiceans are a tuneful folk, and they worship to the sound of the harp, sachbut and psaltery. These instruments are no doubt inspiring, and helps to religious feeling. Commercially they draw, and help to "make the church pay." But sooner or later the question will rise whether they draw sufficiently to overcome the repelling force of a church debt.

The church at Ephesus affords a refreshing example of method in church management. At its annual meeting, a budget of expenses for the opening year is proposed, discussed and adopted, which is rigidly followed and fixes the limit of appropriation. This budget is about as follows :

Pastor.....	\$4,000
Music.....	1,400
Maintenance of building, including salary of Levite, supplies, insurance.....	1,375
Sunday-school.....	350
Vacation pulpit supply.....	150
Contingencies.....	1,000
 Estimated pew rents.....	 \$8,275
	\$8,400

Here is a practical case in which a church decides in advance what its expenses shall be, fixes the amount within its income and then sticks to its plan. It seems to me that this church is justified rather than the other.

s. s. 6.

RETROSPECT—THE SOPHISTS.

We have now finished, as will presently appear, what may be regarded as the first great epoch in the history of Greek philosophy. Before going further, we may briefly sum up its general characteristics. Thus far, obviously enough, speculation has been occupied chiefly with external nature, man and the supernatural receiving comparatively little attention. Attention to them has, however, gradually increased, and the transition through it to the following epoch is plain enough. As to the method pursued by these early thinkers, it was, of course, what is now commonly known as the metaphysical as distinguished from the scientific,—spontaneous hypothesis, together with deductive inference, taking the place of careful induction and verification. The greatest achievement in method was obviously the dialectic of the Eleatics—a possession for all time. Of this we shall hear further in the epoch

upon which we are about to enter. In the hands of Plato it became a marvelous piece of intellectual machinery, which the ablest of the historians of philosophy has not hesitated to call sublime. Finally, as to the general attitude of thought in this epoch, there has been a change from simple confidence in the power of the mind to know the real truth concerning the constitution of things to something like skepticism, not indeed with reference to the validity of thought, but with reference to that of sense-perception. This skepticism was carried to its extreme by the Atomists, with whom even the validity of thought was reduced to the minimum,—the knowledge of atoms and the motion thereof. This seems to be the natural result of viewing reality as external to mind, and may be regarded as one of the best lessons to be gathered from the study of the pre-Sophistic speculation. A better lesson is, of course, that taught by Anaxagoras, the unity of all things in mind.

The skepticism of which we have just been speaking culminated in the doctrines of the so-called Sophists, who are indeed, sometimes treated as marking the end of the first, rather than the beginning of the second period in the history of Greek philosophy. They are, in fact, transitional. Their philosophy is not a philosophy of external nature, nor of mind, but of sensation, in which there is no fixed reference to a reality, "external" or "internal"; they do indeed regard mind as the standard of reality, but they reduce it to a series or congeries of unsynthetizable sensations. Again, while their first principles are borrowed from preceding thinkers, their application of them is to matters that had been of comparatively small account to earlier thinkers, but are of first importance to succeeding thinkers, namely, psychological and ethical matters.

Strictly speaking, perhaps we ought to regard the Sophists as philosophers only or chiefly in a negative sense; for they were interested primarily, not in universal science, but in individualistic culture. They were sensible enough to see, however, that the pretension to wisdom that a professional educator necessarily makes must be supported by at least a show of philosophy. Too much of the real thing itself would doubtless have hindered rather than promoted their main purpose, which seems to have been to form what Plato calls the "little legal mind." They were by no means men of small ability; they were not wholly incapable of genuinely philosophizing. But their principal business was to supply as cleverly as possible certain ethical and political demands of their time; to fit ambitious youth to exercise shrewdly and successfully the paramount rights and privileges of citizenship in an unrestrained democracy. The young Athenian who must make his mark before the public assembly or, perhaps, defend himself before a body of *dikasts* or judges, could hardly find superfluous a smart training in all those nice points, or, as Aristotle calls them, topics, in the conduct of plausible argument; he must have all possible skill in rhetoric and dialectic and must have a ready show of wisdom on all subjects of peculiarly

human interest. The philosophy of the schools was, of course, indispensable; but it must be kept as a discipline for boys, and not allowed to override practical expediency. In short, the young Athenian desired, and the Sophist came to teach, a philosophy that was seasoned or qualified to suit the popular taste. And yet the name *Sophist* must not be taken wholly in its sinister meaning. The Sophist was not always a conscious perverter of the truth, and he did much to prepare the way for true philosophy. He was, as Grote says, the professor or public teacher, and furnished the higher education of Greece. To him the Athenian youth, who in the schools had been trained physically, had gotten the cream of the best poets and moralists, had learned to recite fittingly from them and to take part in dramatic choruses, came for instruction in "philosophy," theoretical and practical; mathematics, astronomy, dialectics, oratory, criticism. The Sophist was, in short, the lecturer and examiner—learned, ingenious, versatile, and often brilliant—who not only instructed his age but stimulated it, if not always to profound inquiry and research, yet to restless analysis and debate, before which merely customary views and practices were not always able to hold their own. In saying this we do not forget that the method of the Sophist finally degenerated into the worst order of trifling and charlatanry. One needs but to read a page or two from Plato's *Enthymēmus* to see that.

But to return to the philosophy of the Sophists. In its psychological aspect, it was pure sensationalism; in its ethical, it was the philosophy of the right of private judgment. Its principal theses are "Nothing is," and "Man is the measure of all things." According to it, reality lies not in *Being*, *Noūs*, or the Atom, but in the mind of the individual man.

Of the many Sophists, we shall speak of but four: Protagoras, Gorgias, Hippias, and Prodicus.

Protagoras, of Abdera, who lived between 490 and 415 B. C., was first in Athens about the middle of the fifth century B. C. He was the first of the public teachers to receive pay—a practice that was considered disreputable by Socrates and Plato. Protagoras, however, as it would appear, charged only a moderate price, and deserved not at all the contempt the money-making Sophists after him were richly rewarded with. He was a man of learning, character, and intellect—a man whom even Plato did not care to sneer at—and was much sought after by people of culture. He might be compared to some of the brilliant professors or writers of the present day, who, by their "fresh" ideas—their "modern science," their "new ethics," their "new theology"—and, we may add, very often by their negatively philosophical views, attract a large share of public attention. He "had the courage of his convictions," convictions that caused him to be condemned as an atheist and his works to be publicly burned. He is said to have prepared laws for one of the Athenian colonies.

"The measure of all things," says Protagoras, "is man; of things that are, that they are, of things that are not, that they are not." By this equivocal asser-

tion he meant, not that the truth is one and accessible primarily to reflection only, but that it is as various as the feelings of men, by which alone it is gauged. This, it will be perceived, is simply the Heraclitean doctrine of the eternal flux of things, superficially interpreted, transferred from Nature to Man; or rather, perhaps, applied to the "knowing" subject as well as to the "known" object. Strictly interpreted, it would mean, of course, not only that no two persons think or perceive the same thing, but that no person thinks or feels twice alike; it would mean also that there is and can be no real or fixed object of knowledge. Contradictory opinions are equally true. Right and wrong are merely matters of opinion, and the State is founded on a compact resting on force. The existence of the gods is uncertain. The student of the history of philosophy will recognize in the theory of Protagoras that doctrine of the "relativity of knowledge" which is the chief stock in trade of the most popular philosophy of the present time.

Gorgias, of Leontini, in Sicily (483-375 B. C.), whom, on account of his age and his rhetorical fame, Plato compares to Nestor, came to Athens in a Sicilian embassy in the year 427 B.C., and acquired as a teacher of rhetoric "greater celebrity," says Grote, "than any man of his time." His reputation as a rhetorician seems to have overshadowed somewhat his character as an acute thinker.

The main argument of Gorgias, which is directed against the notion of objective and absolute reality, is in substance as follows: Nothing is. If anything were, it must be derived or original. It cannot be derived, for, as the Eleatics maintained, there is no absolute becoming. It cannot be original, for it would then be infinite; but the infinite is nowhere, for it can neither be in itself nor in any other (*i. e.*, it is devoid of self-reference or reference to other), and what is nowhere is not. Again, if anything were, it could not be known; for if thought and being are one, as Parmenides says, then whatever is thought must *be*, as for example, a contest with chariots on the sea. Finally, if knowledge were possible, it could not be communicated, because there is no identity between the sign and the thing signified, because, further, no two persons can have just the same idea.

This sounds very absurd and unedifying; it flies in the face of common sense. But the reader must not overlook the fact that Gorgias is holding firmly to the principle of identity and is thereby exhibiting the dual nature of ordinary experience. It is one thing to condemn a theory because it does not square with given "fact;" it is another thing to understand the logical character and bearings of that theory. A one-sided theory may often be much more useful for the purposes of philosophy than many a dull, unexplained, so-called fact.

Hippias of Elis, and Prodicus of Ceos, we may dismiss with a word or two. The former was celebrated on account of his varied learning and his dictum that law is a tyrant compelling men to do many things contrary to nature, a saying that reflects the growing sentiment in Athens favoring social and

political disintegration. Prodicus, who is sometimes called a teacher of Socrates, was noted as a moralist. Socrates seems to have thought him a valuable adviser of youth, but no dialectician or scientific thinker. In the second book of Xenophon's "Memorabilia," there is an allegory that Socrates is represented as borrowing from the "wise Prodicus." It pictures Hercules as approached by two women, Pleasure and Virtue, who, on the one hand, in terms of pure hedonism, and, on the other, in terms of tolerably reasonable eudæmonism, urge their respective claims to his choice. The allegory was very celebrated among the ancients, and seems to constitute the corner-stone of Prodicus's reputation.

B. C. BURT.

IN HIM.

Though the bee
Miss the clover,
Fly it by and know it not ;
Though the sea
Wash not over
On the sands a wounded spot ;
Heart, O heart!
Thou wilt part
From the All-hold on thee, and lose thy way,
Never, never;
Nor wilt sever
Thy sweet life from the life of night and day.
Thou in him
Liest as dim
As yellow wings in golden atmosphere,
Or in the sea each watery spiritual sphere.

J. V. B.

SHORT DOCTRINAL SERMONS.

III.

ABOUT THE TRINITY.

1. It is not our purpose to argue the truth or error in this doctrine, but simply to give a short statement of the facts about it.

2. The most concise and at the same time simplest form in which the doctrine appears is in the Episcopal church prayer book where the Trinity is addressed thus: "Oh holy, blessed, and glorious Trinity, three Persons and one God," and where each of the three is addressed as God, thus, "God the Father," "God the Son," and "God the Holy Ghost." If this language were in any other book we would call it tritheistic, but here it is Trinity.

3. The doctrine is not taught by the Old Testament, since the plain teaching of these scriptures is that Israel's God is one God. But if we have the doctrine in our minds we may find traces of it, as for instance, in the first chapter of Genesis, where the plural form is used in God's name, and where it is said "Let us make man," etc. Also traces are found

in the triple blessings and praises in the Old Testament. The Jews never believed in the doctrine and never saw it in their scriptures.

4. In the New Testament the strongest passage in its favor is to be found in I. John, v., 7. Here it is more distinct than in any other place in the New Testament, yet not so distinct as in the church formulas. But if you look to the new version of the New Testament you will not find this verse. It is a forgery by one of the church fathers. It is now cast out. There are, however, other passages which have a Trinity "look" to them, such as Paul's benediction and the baptismal formula: "baptize them in the name of the Father, Son, and Holy Ghost."

5. This baptismal formula is further developed in what is called the "Apostles' Creed." This was once supposed to have been written by the apostles—this notion is abandoned. In this creed the Father only is called God. Jesus is the "Son of God." But in 325 A. D. a new creed was put forth, called the Nicene creed. Here Jesus is called "God from God." In this creed the Holy Spirit is not called God. This omission was partially rectified by the Council of Constantinople, 381, where it was decreed that the Holy Ghost be worshipped. Neither of these creeds was quite strong enough, so a new one was given about the end of the fifth century, in which the Three are declared to be each in himself God and yet not three Gods but one God in Trinity. This is the so-called Athanasian creed.

6. But in the church there arose a new dispute about the nature of Christ, whether he had one will or two wills, one soul or two souls. The councils of Ephesus and Chalcedon (431 and 451), settled the question by declaring that in Christ there were two natures most closely and intimately united, but without being mixed or confounded. These same councils declared Mary to be the "Mother of God."

7. To sum up these we have in the Trinity the person of the Father, the divine person of the Son, the human person of the Son, and the person of the Holy Ghost. To which is added, as supplementary, the person of the Virgin. In heaven's council we have therefore five persons.

ALBERT WALKLEY.

THE WOMEN'S WESTERN UNITARIAN CONFERENCE.*

1877.

At the Conference this year, which met at Toledo, Ohio, during the discussion on ways and means of advancing our cause, Mr. Jones offered a resolution that a committee of ladies be appointed who should endeavor to bring our various ladies' societies and actuaries into the general denominational work. After some discussion *by the gentlemen*, it was, on motion of Murray Nelson, Esq., referred to a com-

*It is always difficult to discover the beginnings of even small things. The above paper, read at the Indiana State Conference at La Porte, Dec. 3, 1884, is published at the request of the ladies, who are anxious that the true genesis of their movement, as set forth in the record, be published.—EDITOR.

mittee of three ladies, Miss Roberts, of Chicago; Mrs. Cravens, of Toledo; and Mrs. Stebbins, of Detroit, who reported favorably on the resolution next day, when the discussion was again carried on, so far as I can learn, by the gentlemen, and ended in a resolution by Rev. E. P. Powell that the ladies be requested to organize immediately for the purpose of coöperating in the general work of the Conference. This resolution passed and a committee of thirteen ladies were appointed. But their efforts were much curtailed by the serious illness of their chairman. This year, unsolicited by the women, two of their number, Mrs. E. P. Allis, of Milwaukee, and Mrs. Fayette Smith, of Cincinnati, were placed on the Board of Directors on recommendation of the Business Committee.

At the Sunday-school meeting Mrs. Fayette Smith read a valuable paper on Sunday-school literature and libraries.

1878.

At the next Conference, Church of the Messiah, Chicago, the chairman of the Woman's Committee, after several sittings with a large number of women who were seriously in earnest and had come to this Conference, many of them to give of themselves and get for themselves and their work the benefit of this new movement, reported the following:

Whereas, The aim and purpose of the Western Unitarian Conference is to promote the spirit of Free Inquiry and Individual Responsibility in all matters pertaining to Religious Faith and Doctrine and this without regard to race, sect, or sex;

Whereas, Though women have been freely admitted into this Conference, they have heretofore failed to identify themselves, save in a very partial and limited degree, either with its thought or action, and

Whereas, We believe that the highest interests, not only of religion, but of women themselves, demand a larger and more active interest on her part in the labors and responsibilities of this and similar assemblies;

Resolved, That we, the women of the Western Unitarian Conference, signify, not only our willingness, but our earnest desire to share henceforth with our brothers in the labors and responsibilities of this association, and that we pledge ourselves to an active and hearty support of those cherished convictions which constitute our Liberal Faith, and to which we owe a heart-whole and undying allegiance. To the practical furtherance of the above be it also

Resolved, That we request of the officers and members of the Conference the election of an Assistant Secretary, such office to be filled by a woman, who shall have charge of all correspondence and general business relating to the work of women in the Conference, and to present a report of the same at each annual meeting.

Finally, That we recommend to the women connected with the Conference that they shall organize within their several vicinities an association of women for the study and dissemination of the principles of Free Thought and Liberal Religious Culture and the practical assistance of all worthy schemes and enterprises intended for the spread and upholding of these principles.

These resolutions were discussed by Messrs. Jones, Wendte, Shippen, and Gordon, and Mr. Jones moved "That the Conference accepts with gratitude and approval the resolutions of the Woman's Committee to coöperate with the Conference in its various works, and gladly complies with their request to appoint an Assistant Secretary from their number," which was heartily carried.

A paper by Mrs. C. P. Woolley was read before the Conference on the "Duties of Liberal Women."

Following this Conference the women of Chicago showed their loyalty to and interest in this movement by starting the Chicago Woman's Liberal Union, taking up a pretty thorough course of study in religious history, for which a full and admirable schedule was prepared by Mrs. Woolley. An earnest and interested class followed the course through, much to their profit and pleasure. Copies of this programme can be obtained of Miss Le Baron, Secretary of the W. W. U. C., 135 Wabash avenue, Chicago. This Union also did some very active and efficient denominational work in opening and furnishing a room for headquarters in Chicago, the most central point in the West for the Western Conference, whose equipments had now completely outgrown the Janesville parsonage.

1879.

At the Cincinnati Conference the Chicago Woman's Liberal Union sent a delegate, Mrs. C. P. Woolley, who presented to the women assembled the work already done by that body—their study-work, which ought to have its complement in every hamlet in the land; asking the coöperation of all in helping to maintain the Western headquarters, where books on sale (for it was then almost impossible to obtain at a Western bookstore any work bearing distinctively upon Unitarianism), tracts, pamphlets, etc., for distribution, the Sunday-school tool-chest, etc., were given an abiding place, whence they were procurable. This Union had also been actively at work, collecting and distributing with a free hand, throughout the West, a large amount of literature, and answering correspondence pertaining thereto. The chairman of the woman's committee, Mrs. Jones, gave a bit of talk on the importance and helpfulness of correspondence with isolated Liberals, making them feel that there are others in this wide world who hold opinions, and have longings, aspirations, struggles, defects and victories quite akin to their own—that instead of being marked, peculiar—a freak of nature—they are of a large and noble brotherhood, wrestling with identical perplexities and problems. An appeal was made for \$500, for the coming year's work, and we were beginning to gather in "the root of all evil" and seed of much good, when the charming pastor of that church came down and persistently drove us up to the audience-room, to listen to an essay on "Completeness"—not half so complete as our meeting would have been if that *man* had been kept out, and *we* allowed to garner in a larger harvest of dollars and cents. However, we had awakened interest and enthusiasm enough to give the impetus that started Miss Sallie Ellis and her P. O. mission, and enlisted the coöperation of a few women in several different States.

1880.

At our efficient little Milwaukee Conference the women's work had assumed sufficient proportions to warrant a report. The only two new societies organized during the year in the West had been the work of a woman, and from the twenty-five ladies' societies

reporting there had been raised for denominational purposes over \$9,000, entirely by woman's energy. Of the \$500 for the Western Conference \$255 was raised in Chicago, where the Woman's Liberal Union was actively and intellectually at work, demonstrating most conclusively that culture pays; that ideas are the surest, safest and most remunerative of investments. Outside of Chicago Mrs. C. J. Richardson, of Princeton, had put herself into direct communication with all the Liberals she could learn of, and did effective work in Illinois. It also developed from the reports that a number of pastorless societies were kept alive solely by the persistent energy of a few faithful women, and that in several places where a society had never existed, a few earnest women gathered Sunday after Sunday for an intelligent study of the Bible, as a foundation for reasonable religious convictions, enlarging their own hearts and minds and helping others.

It was resolved that the Western Conference assume the responsibility of the headquarters, which had thus far rested on the Chicago Woman's Liberal Union and the Western Secretary. The women were invited to pay into the treasury of the Western Conference funds raised over and above local expenses, and a lady was elected assistant treasurer, holding the same relation to the woman's work that the treasurer did to the general conference, being also a member of the executive board of the conference; also a lady correspondent for each of the Western States.

1881.

At St. Louis the women met for a business session for the fourth time. A brief report was read by Miss Roberts, assistant secretary, and Mrs. Hilton, assistant treasurer. Our finances were a little depressed, notwithstanding the earnest efforts of our treasurer. A committee was appointed to draft a constitution, which was subsequently published and widely distributed.

This was the largest meeting of women we have ever had, with more enthusiasm than at any subsequent one. After the acceptance of the constitution and the election of a president—Mrs. Sunderland—there came the vital question of who should fill that all-important office, the secretaryship. This functionary must be a woman of large heart, wise head, and well versed in our denominational lore, one who could assume the responsibilities of the home end of the conference; matronize the headquarters and mother the various activities assumed by the women. All eyes turned instinctively to Miss Roberts. A motion was made and seconded that she be asked to give her entire time as secretary of the W. W. U. C., that body becoming responsible for her salary. The motion was discussed and enthusiastically carried, but afterwards vetoed.

Up to this time our aim had been:

1. To help pay the salary of the assistant secretary.
2. To assist in keeping open the headquarters in Chicago.

3. To put ourselves as far as possible in direct communication through the mail with isolated Liberal people throughout the West.

4. To get subscribers for *UNITY*, especially among the lonely unchurched.

5. Attend to the homekeeping and hospitality of the headquarters, which thus far had been largely delegated to the assistant secretary, Miss Roberts.

Thus far we had worked on without any very specific name, but with very direct and clearly defined aims and a strong purpose. Now we had received a baptismal name, elected a president, two vice-presidents, treasurer, and ten directors.

1882.

At Cleveland the Conference was incorporated—confirmed. We had reports from the assistant secretary of the Western Conference, from our treasurer and State directors. An essay on "Woman's Relation to the Liberal Church," by Mrs. Brotherton, of Cincinnati, and on "What Can an Isolated Liberal Woman Do?" by Miss Brown, of Lawrence, Kansas; a Sunday afternoon sermon by Miss Eastman, and a good many shorter speeches from Miss May, Mrs. Barrows, and Mrs. Wells, of Boston; Mesdames Cole, Sunderland, Effinger, and others of the Woman's Conference. At the business meeting the Conference again voted to employ the entire time of a secretary of its own, also to contribute to the beneficiary of a lady student for the ministry. The treasurer's report shows an increase of income.

1883.

Friday, May 11, was the Woman's Day of the Conference at Unity Church, Chicago. There was the usual reading of reports. Our secretary gave a full report of her work; treasurer of hers—finances increasing.

Paper by Rev. Joseph May, of Philadelphia, on "The Distribution of Liberal Religious Literature," read and discussed by Rev. W. C. Gannett; report of the Ohio work by Mrs. Fayette Smith; essays by Mrs. McMahan on "Our Relations to the Present Religious Problems;" Miss A. A. Woodward (Auber Forestier) on "Liberal Thought in Sweden," Conference Sermon by Rev. Mary A. Safford in the evening. It was voted to raise \$1,000 for the ensuing year, a number of churches pledging themselves for definite sums.

At the business meeting, after much discussion and with very grave doubts on the part of some, it was voted to engage only half the secretary's time, paying therefor \$400, and using the other \$300 for educational and philanthropic purposes. Now, however commendable these other channels were, there were those who had labored long and faithfully very near the heart of the work, who felt that it was a serious mistake to scatter our energies until we had thoroughly established ourselves in a central point, a heart from which life currents should pulsate through every member to the extremities, warming, vivifying and enervating the whole body. In a large iron works one fireman was found whose furnace was ever ready.

When asked his secret of success, said, "I always keep a white heat at the centre." First establish a white heat at the centre, keep that aglow and life is ensured. Concentrate and work outward. Our first need, as it was that of the Western Conference, is a secretary to direct, counsel with and carry out our plans. We want a vital centre; the vital circumference will inevitably follow.

In the brief sketch I have given you of the W. W. U. C., you will see that it has been anything but a Jonah's gourd growth, springing up in the night and withering in a day. It really began away back of the first resolution in the Conference, and instead of being but three years old, or even seven, has actually, so far as active operation is concerned, passed into its teens. It was not the bolting of discontented women because they had had no opportunity to hear their own voices in the conference-room. From first to last we have been delegate members, life members, annual members, if we chose. Our brothers have been ever ready to give us a most respectful hearing whenever we were *willing* to speak; indeed, have absolutely urged us to do so. The platform was always open to us, so far as I know, and I have been pretty intimately acquainted with the Western Unitarian Conference for nearly a quarter of a century, but we felt it more profitable to listen than to talk—besides, it was not our habit; and, finally, to settle the question of our bolting, the first move came from a gentleman, the second also, and the third likewise. Nor was it, as has been surmised, a trick of Mr. Jones to slip from his own and his wife's shoulders upon those of the other women this burden of duties. The more wants supplied, the more there were to supply; the more work done, the more there was to do; and the legitimate growth outgrew even two pairs of hands apt at labor. It has been an evolution, not a revolution, and we ought to rejoice in these larger opportunities of helpfulness, and take hold of this work with renewed energy and consecrated determination, putting in vitality and more money. But for the action of a few earnest, loyal, hopeful, helpful women, the work could not have gone on thus far. The headquarters would have been an impossibility. What are these headquarters? you ask. They are where the secretary of the Western Conference has a warm corner for his desk, where he can reply to your perplexing letters; where, at another desk, sits the secretary of the Sunday-School Society, busy all day long, five days in the week, that your children may get the benefit of the best religious instruction and helps to higher thoughts and nobler impulses; where the secretary of the Woman's Conference does her now limited work; where books to loan are kept for those unable to purchase who wish to inform themselves concerning the principles we profess; where the very best sermons preached throughout the length and breadth of the land, irrespective of ecclesiastical bias, can be procured at only the cost of printing and postage, and less if you don't care to pay for them; where the stock of the Sunday-School-Society is kept for your benefit; where the editor of *UNITY* also has a desk, and can be interviewed

almost any day of the week ; where, when in the city, you can run in, toast your toes, put your queries, and bask in the sunshine of the cordial workers, or immerse yourself in recent denominational literature you will find there. All this, and more, in one rear room in Chicago. It costs ! Certainly it does ; and shouldn't you be assessed to help defray the expenses incurred ? Of course you should. It is your blessed privilege. We want your personal interest. We want your aid in every way. Where your treasure is there will your heart be also.

As I have already said, we ought to have the entire time of a secretary. There is more than work enough to keep one very busy with all the aid she can command. We ought to have on our Board a woman from each State in our Conference who could attend the State Conference, interest the women in the general work, and keep herself in communication with our central office. And the more work done by these several State directors the more there will be for our secretary at headquarters to do.

The distribution of liberal religious literature is only *one* of the activities, and by no means the most important, that should come under the special supervision of our secretary, who should be a woman of general intelligence as well as well grounded in our denominational literature; capable, through correspondence, of forming, encouraging, and fostering club work both literary and theological, and with the aid of the secretary of the Sunday-School Society, assisting liberal people, living remote from churches of their own faith, in starting and maintaining Sunday-schools where the children may be spared the baneful influence of learning dogmas that will cost them much mental anguish, if not a hardened skepticism, ere they unlearn them. I have long been convinced that one of the hopes of our future lies in this very work of fostering little Sunday circles, which meet for spiritual quickening and religious edification, parents bringing their children with them for a baptism of the Holy Spirit of consecrated and loyal maintenance of truth, and an honest facing of doubts and frank admission of limitations and ignorance. What right have we to allow our little ones to grow up in an atmosphere of Calvinism, tainting the plastic child-mind and embittering the tender heart, without using all the disinfectants within our power; merely falling back on our environment, easing our conscience with the stultifying assurance that we were out of the reach of a church or Sunday-school of our own convictions, and it was so hard to keep our children from these outside influences. Beyond a church or Sunday-school of your own convictions, while there is one mother heart, one father brain, and a child's receptive mind in communion ? Make your church ; make your Sunday-school, be it but the little circle of your own fireside, and do not hide your light; let it shine out a welcome to kindred souls seeking the same help. Encourage friends and neighbors to join your Inquiry Meetings. Keep them sweet in temper, earnest and reverent in spirit, and free in the freedom of direct, honest search for truth; avoid all partisan dogmatism.

Remember that it is possible to be narrow and bigoted, even as an Unitarian. There comes a comfort, a peace, a strength from openly avowed convictions, from tangible church relations, and this little Sunday-school of to-day, this little gathering in some parlor, or, mayhap, the one living-room of a humble home, though it may never become the nucleus of a church, will be a hallowed memory to men and women in the future, made braver, stronger, nobler, more earnest by this contact with consecrated lives and devout purposes. It will bear its fruit in men and women who dare to be true to themselves, dare to do right because it is right, and dare to stand manfully up with what they believe to be a just cause, even though in what seems an ignoble minority. This, I say, is a most important branch of our work. Then our literary clubs throughout the land, which are doing so much to emancipate people who have groped hitherto blindly and silently toward the light, and for which text-books are being multiplied at our headquarters, need fostering and increasing in number. There is so much, oh ! so much to do. We have found the woman who is capable and willing to keep the machinery running, and it is for us to put our hands in our pockets and supply funds for the fuel. Unless we do so the work must lag and languish. It is but a small sum from many we ask. "Many a mickle makes a muckle." Coral reefs are built speck by speck, yet culminate in portions of continents. If all who ought would take a little interest success would be ensured ; though we must not look for large results in a year, aye, in eight or ten of them, even from the most efficient worker.

"We cannot take Utopia by force."

'Tis ours to do our wisest and best, shirk no responsibility, leave no unfinished work for our children—they will be bountifully endowed in that line, rest assured—no trusting in Providence for the remission of sins of omission.

"The sov'reign proof
That we devote ourselves to God, is seen
In living as though there were no God."

Doing our utmost, as though we were all of earth, and retiring with the comforting assurance that

At worst, I have performed my share of the task.
The rest is God's concern.

S. C. LL. JONES.

The Sabbath is of value only as it is the expression and servant of what is best in the life of to-day. We must be careful to make our argument for the Sabbath represent living interests.—J. H. Crooker.

Great is he who enjoys his earthenware as if it were plate, and not less great is the man to whom all his plate is no more than earthenware.—Leighton.

In bestowing earnest care upon those committed to our charge we learn more than we can teach.—Jas. Harwood, B. A.

The Study Table.

All books noticed in this department, as well as new and standard books of every description, may be obtained by addressing The Colegrove Book Co., 135 Wabash Ave., Chicago.

CHURCH HISTORY FOR SUNDAY-SCHOOLS.*

The work before us is a compendium of ecclesiastical facts, stated, as every one who knows Mr. Allen would expect, in that very clear, concise, and accurate manner which only the thorough mastery of a subject makes possible. As a specimen of brief, lucid, yet comprehensive statement, nothing could be better than his description of the Pelagian Controversy, or his sketch of the Gnostics. And for fairness and sobriety, so infrequent in church history, nothing could surpass his mention of the Jesuits.

This little book will be welcomed by all scholars as a very serviceable "handbook"; but its chief value will be as a "guide" to the same author's three volumes on Church History, to which there are numerous references. It is too brief and condensed for beginners, unless they use it in connection with the larger work. But in studying any subject it is well to start from such an "Outline," and then work out the topics in detail; and so used it will be of great assistance.

When, however, we try to estimate its value for the Sunday-school, we approach difficult and uncertain ground. Our impression is that it is too massive to be of wide utility. When we consider who constitute the Sunday-school, how limited the time that can be given to a subject, and how little study can be expected of Sunday-school pupils, we fear that few classes can be found, daring enough to attack such a task as the systematic study of this manual.

To one familiar with church history, who wishes to give conversations on this subject, this work will be of great value by providing well-arranged topics and a skillful analysis. Yet it is nearer the level of the Theological Seminary than the Sunday-school; for it is not a primer but an exhaustive compendium. In our judgment, three smaller books devoted to specific and less extensive topics, would have been far more serviceable; for instance: one on dogmas, one on church life, another on ecclesiastical events; in which the movement or growth of history could have been displayed. It is better for the young scholar to trace the development, and so to appreciate the nature, of a dogma like the trinity, or an order like the Benedictines, than to learn a catalogue of facts. Mr. Allen could not present this *historic flow*, and at the same time include in so small a book such a multitude of diverse topics.

When we come to particular criticism, we feel reluctant about sitting in judgment upon a writer so learned and so judicial; but we will venture, even if we reveal our ignorance rather than his errors. We hardly think that Mr. Allen is warranted in writing as he

does on p. 3, that the first Jerusalem disciples believed that Jesus "had died as a sacrifice for the sins of the people." Acts, 11: 30, to which he refers, does not justify that statement; and there are many reasons for thinking that they did not so regard Jesus.

Mr. Allen is original in his opinion that Paul's different view of Jesus and the Law was due to his Roman citizenship. See p. 6. We think this too slight a circumstance to account for the phenomenon. Moreover, his Roman citizenship had not kept him from being a zealous Pharisee for years.

The omission of some topics is unfortunate. The office of the early church as a *social organ* is not mentioned, though it had more to do with the spread of Christianity than dogmas; but the omission of this subject is not strange, for hardly any church historian has appreciated it. A grave defect is the absence of any extensive or systematic mention of the *morals* of successive periods. The quality and transformations of the *moral ideal* of the church is a topic of prime importance, and would give new and living interest to the whole subject. The unfriendly attitude of the church to philosophical and scientific men, especially in the fifth and sixth centuries; their drift toward Persia, where their successors became the teachers of the Arabs; and the important part played by the subsequent introduction of the exiled Greek culture to Christendom, present a theme of great importance, which is not even touched upon in the all too slight notice of Humanism.

It is surprising that the attitude of the church toward science should be passed over in silence. If room for Joachim and Occam, there ought to have been for Galileo and Copernicus; for though not a history of civilization, such a "handbook" ought to mention so great a fact as the relation of the church to this scientific movement. Some other omissions show a deficient sense of proportion. Why mention Howard and not Pinel? Why mention Chateaubriant and not DeMaistre? Why mention Cardinal Newman and not Channing? On p. 134 Mr. Allen, in describing the breach between the Wesleys and Whitefield, speaks of Whitefield as "becoming" a rigid Calvinist. This is hardly an accurate description of a difference, occasioned as much by John Wesley's change of opinion as by Whitefield's more rigid Calvinism.

Mr. Allen certainly deserves our thanks for the scholarly and valuable book which he has given us. And the limitations are doubtless unavoidable in such an undertaking, where the attempt is made to put so much wine into so small a bottle; yet it is perhaps expedient to call attention to them.

J. H. CROOKER.

It would hardly do for one less known as a woman of high motives, commendable disinterestedness and earnestness of life to have written so plainly "About People" as Mrs. Kate Gannett Wells has in the little book* of this name. Six of the eight essays deal

*OUTLINE OF CHURCH HISTORY, A. D., 50-1880. pp. 164. By Joseph Henry Allen. Unitarian Sunday-School Society, Boston. 1884.

*ABOUT PEOPLE. By Kate Gannett Wells. Boston: James R. Osgood & Co. 1885. pp. 233. \$1.00.

directly with such social problems as are found in polite society and so-called "upper circles". This book is timely if for no other reason than to remind us that there are social problems of great import to be found among other than the poor or the besotted. There is much in the book to remind us of the pathetic phrase of George Eliot, "The perishing upper classes". There may be now and then just a touch of caustic in Mrs. Wells's pen, and we do not share with her some of her apprehensions; but the book throughout is characterized by great sanity of spirit and wholesome common-sense. Many a woman ought to find great comfort if on reading this book she finds her place solidly among "Average People," for they are so much more comfortable and valuable to the world than the increasing and somewhat dangerous class of "Superior Women" who "constellate" in clubs, know so much about the "ologies," and have such concern for *humanity* that men and women sometimes feel uncomfortable in their presence.

Many sins of omission and commission may be forgiven a book that is written with an earnest and sincere purpose, and the author of "Katherine" * is unquestionably earnest and sincere. The book is a protest against the hypocrisy of the minister whose flock adore him as a divine messenger of heavenly truths, while his family know him a brute and a tyrant; the selfishness of the fashionable coquette, who chooses from her lovers as from her ribbons; the weakness of home government that blights the lives of the children; the injustice of the world which recognizes no difference between duped ignorance and vice. To relieve these shades we have a minister of advanced and liberal thought, whose life is helpful and whose deeds are gentle, and a young girl who works her way out of a moral and intellectual prison to reach his side. The characters appear to have been studied from life, and the descriptions of natural scenery are among the best things in the book. The story is marred, however, by extravagancy of situation and tensity of emotion. A quiet home sketch of sweet, everyday life would give the author room for analysis and characterization, while avoiding the danger of tearing a passion to tatters. Another mistake is the unhealthy choice of subject. While the earth is full of golden fields and sunshiny meadows there is no need to lead us over bog and mire, unless it be for scientific purposes.

L. A. L.

The editor of the Chicago *Express*, a paper aiming to be the exponent of the "new" school of political economy, has published a novel † in support of his views, which is attracting much attention. From a merely literary point of view the book has little to recommend it. The characters, with the exception of John Parsons, the hero, are surface sketches from life, such as we might expect from the news-gatherer

rather than the novelist. But the book challenges attention by the forcible way in which it presents some of the most pressing problems of the times. It sets forth in vigorous yet temperate language the wrongs suffered by poor men in our own country at the hands of powerful corporations, and supports its recitals by strong evidence. Here it stops, just where the difficulty begins, and the author gives us but the slightest hint of what remedy he has to propose for the evils he denounces. This seems to us a vital defect in the book, for we think that such a story, without the wise and temperate discussion which should accompany it, will tend only to excite feelings of lawlessness.

C. H. K.

"Some Heretics of Yesterday" * is not a book dealing with the lives and teachings of such men as Thomas Paine, as one would at first suppose from the title. The author, Rev. S. E. Herrick, D. D., of Mount Vernon Church, Boston, has given us a short history of the Reformation in a course of twelve lectures on the following subjects: "Tauler and the Mystics;" "Wyclif;" "Huss;" "Savonarola;" "Latimer;" "Cranmer;" "Melancthon;" "Knox;" "Calvin;" "Coligny;" "William Brewster," and "Wesley."

The lectures were delivered for the young people of Dr. Herrick's congregation on Sunday evenings, last winter, and are written in a clear, admirable, literary style. The subjects are treated in the most unprejudiced manner. The lectures are interesting from beginning to end, the one on Calvin especially so. All who will read the book will feel that the young people of Mount Vernon Church enjoyed a literary and historical feast last winter.

W. S. L.

Mr. Tryon's collection of songs † is intended to supply suitable music for home circles especially, and also for choir use. The songs are of a sacred character, but they are cheerful in their devotional quality, and quite non-sectarian. The words are well selected, and happily adapted to melodies arranged from the best composers, with accompaniments suited to either cabinet organ or piano. There are forty-eight part songs of the difficult and moderately difficult degree, while scattered through the book are thirty-three of the plain old familiar favorites which have lived in the hearts of the people so many generations. The book should become a friend in many a household circle, and we greet with cordial interest all such publications as will induce more musical culture at home.

E. T. L.

The "Story of Theodore Parker" and the "Story of Dr. Channing" by Frances E. Cooke, Estlin Carpenter's "Life in Palestine when Jesus Lived," a book of "Short Sermons to Children," being friendly talks upon Bible texts and a bound volume, of "Young Days" are among the recent publications of the Lon-

* KATHERINE. By Susa S. Vance. Philadelphia: J. B. Lippincott & Co. 1885.

† DRIVEN FROM SEA TO SEA; OR JUST A CAMPIN'. By C. C. Post. Chicago: J. E. Downey & Co. \$1.50.

* Houghton, Mifflin & Co., Boston. \$1.50.

† SACRED SONG FOR CHOIR AND HOME CIRCLES. By Geo. W. Tryon, Jr. Lee & Walker. Philadelphia.

don Sunday-School Association received at this office. These books have already been noticed in our pages. Friends interested in Sunday-school work and the education of children are invited to call and examine them.

"EDITOR UNITY:—In your issue of Jan. 16, I find some lines, beginning:

While silently, silently, still they come,
The pitying snow flakes, white and dumb,—

sent you by a correspondent who quotes from memory, and asks, 'Who wrote it?' It is the closing part of a poem, 'The Snow,' written by me many years ago, and published in *The Monthly Religious Magazine*. Your correspondent must have an excellent memory, for the lines are quoted *verbatim*. Very truly yours,

"(MRS.) CAROLINE A. MASON.

"Fitchburg, Mass., Jan. 25, '85."

Hon. Thomas Hoyne, one of the most sturdy and conspicuous among Chicago's self-made citizens, whose life was brought to an untimely end by the railroad accident near Carlyon, in July, 1883, and Isaac N. Arnold, the latest biographer of Abraham Lincoln, who died on the 24th of April, 1884, are fittingly commemorated in a pamphlet just issued by the Chicago Historical Society, of which they were respectively vice-president and president.

Queries is a new monthly published at Buffalo, the leading feature of which seems to be a Prize Question department. The January number contains twenty-five questions each in literature, American history, science, art, music, theology and mathematics. We find them profitable reading, inasmuch as they forcibly reveal to us how much we do not know. Fifty cents per annum. C. L. Sherrill & Co., 276 Main St., New York.

John B. Alden, the New York publisher, has just started a new paper called "The Novelist," to be devoted, according to the prospectus, "almost entirely to high-class fiction." Stories are promised from William Black, Mrs. Oliphant, James Payn, Hugh Conway and others. The subscription price is \$1.00, and sample copies may be obtained free from the publisher, at 393 Pearl street, New York.

The New Era is what Elizabeth Boynton Harbert calls her new paper, a thirty-two page monthly with generous page and type. It is the successor of Mrs. Helen M. Gougar's *Our Herald*, and applies itself to the large task of fitting the ballot to women, and the women to the ballot. We touch elbows with our new contemporary, and hope to live to see the new era ushered in.

The Journal of Speculative Philosophy, edited by Wm. T. Harris, after passing through seventeen volumes of somewhat irregular publication, most of the time at St. Louis, now appears as a well made quarterly, published by the Appletons. The Jan. 1st

issue comes to us with matter profitable and helpful even to those who have not discovered "the secret of Hegel."

James R. Osgood & Co. are about to publish a new novel, entitled "The Mystery of the Locks," by E. W. Howe, author of "The Story of a Country Town." It is said to be fully equal to that book, and if so will surely be a favorite.

The following books have come to hand too late for notice in the present number:

MIND IN MEDICINE: Embracing two sermons preached in the West Church, Boston, Mass., by Rev. Cyrus A. Bartol, D. D., pastor. Boston: A. T. Buswell, 313 Columbus Ave. 25 cents.

VOICES OF THE FAITH. A Birthday Book, with selections from writers expressing the Universalist Faith. By J. W. Hanson, D. D. Boston: Universalist Publishing House, 1885. \$1.

THE RELIGIOUS ASPECT OF PHILOSOPHY. By Josiah Royce, Ph. D. Boston: Houghton, Mifflin & Co. 1885. 12mo., pp. xix, 484. \$2.

EDGAR ALLAN POE. American Men of Letters Series. By George E. Woodberry. Boston: Houghton, Mifflin & Co. 1885. 16 mo., pp. ix, 354. \$1.25.

THE SHADOW OF JOHN WALLACE. A Novel. By L. Clarkson, New York: White, Stokes & Allen. 1885. \$1.

THE SABBATH FOR MAN. A study of the origin, obligation, history, advantages and present state of Sabbath observers. By Rev. Wilbur F. Crafts, A. M. New York: Funk & Wagnalls. 1885. 12mo., pp. 643. \$1.50.

Little Unity.

MY FIRST VALENTINE.

When I was about seven years old we lived in a small town in the western part of New York, and my father taught school in the old Baptist church.

On the morning of Valentine's Day—do you know when that is and who St. Valentine was?—my mother sent me with some message to my father, during school hours, and after I had done my errand and was just starting home, he called me back and said he had a letter for me. I had never had a letter of my own, and how important I did feel, as I stood waiting for him to get it out of his overcoat pocket, and how hard I tried not to seem to be anxious or in a hurry when he did not find it at first but had to feel in another pocket; for I felt as if the young gentlemen and ladies who were my father's pupils were all looking at me, and thought they must think me quite a woman now, and wondered if they ever got real letters from the postoffice.

Father said I must not stop to read it then, so off I hurried home with my letter in its dainty white envelope held tightly in my hand. Where did it come from? Who wrote it? What was in it? I did not care for that; it was enough for me that it had my name on the outside and was all my very own.

I skipped into the house, and hardly waiting to answer my mother's questions, snatched up the scissors from the bureau in the corner and cut open the

envelope. I took out the letter, and unfolding it, saw what I thought the very prettiest valentine that any little girl ever did or could have sent to her.

I danced about the room and ran from one to another, hardly giving each a chance to see my treasure, and eagerly watched from the window for my sisters to come from school that I might show them my own first valentine.

But I have not told you how it looked. It was made—for it was not a "boughten" valentine—on a sheet of dainty white note-paper with clusters of roses and sprays of vines in the corners, white like the rest, but raised in the shape of flowers and leaves. Near the top, cut out of silver paper, were two doves, standing with their heads toward each other, on a large green branch. Just below the doves, stretched clear across the paper, were bands of pretty figured gold and white. On one was the word "Envelopes," and on the other, in pretty gold letters, too, was "Superfine." I did not know then what the words were or why they were there, but now I know what you have surely guessed already, that those pretty bands came from packages of envelopes.

Between these two bands were the words :

"O, DEAR GAZELLE,
My dearest love,
You're like a little cooing dove.
YOUR VALENTINE."

If a little girl now should get such a valentine, when the stores are all full of them made of dainty lace paper, with birds and flowers and little verses printed in gold or blue or crimson letters, she would not be pleased at all, but would, perhaps, be angry, and throw it away in a pet, and perhaps you are laughing at me now for caring so much for such a queer little thing. But before you laugh you must remember that it was a good many years ago, and valentines were not so common as they are now, and cost too much to be sent to children; and, besides, I had never had one before. I don't know as I had ever even seen one, and I am sure I have never cared half as much for one since as for this little, old, yellow one, now laid away in a trunk. I keep it to remember that glad day and another day that came afterward which was not so glad. If there are unhappy things connected with our pleasures, there must also be happy things near to each sorrow; do you see? So we must learn to watch for and find the cheerful ones if we want to be really happy.

When my sisters came home and had seen my valentine, and read and re-read for me the writing, till I knew it by heart, I tried to guess who sent it, and they helped me to believe that it was Willie D., the little boy of all the little boys in the village that I liked best. They did not say they thought he sent it, for they knew better, and were never allowed to say what they knew to be untrue to me, even in fun, not even to help give me a surprise or to carry out some nice plan; but they let me believe so, which was just as bad, you see, and helped me to make a little valentine to send to him in return for it, all covered with some pretty red flowers we cut out of a paper, with a foolish

little verse that they wrote for me. I sent it, and suppose he received it—perhaps was pleased with it, as I had been with mine—but probably he never knew that I sent it or thought of me in connection with it, for he had not, as I have said, sent me mine, though I thought he did for several years.

One afternoon, after we had moved to Iowa again, my sisters, being in a teasing mood, told me all about it; how they had come across that pretty sheet of fancy paper and had thought it looked like a valentine, and so planned to send me one; how Madge had cut out the birds and the branch, while Jennie had pasted them on and written the words I thought so pretty and so like a "real valentine;" how they had given it to father, and had coaxed mother to send me on that errand to school that I might get it sooner; how they had all seen it before, and only pretended to be surprised; how they had thought it would be fun to have me send a valentine to Willie D., and so had let me think he sent it, and helped me make that other for him; and then they repeated the foolish little verse they had got me to have written on it. That was more than I could bear. I felt so hurt, so ashamed, so altogether out of sorts, that I cried like a baby. The girls were sorry as soon as they saw how much I cared, and tried to comfort me. But I had been deceived and made sport of and was too sensitive to forget it at once, so, refusing to be comforted, I slipped off to my own room and cried myself to sleep.

Yet it was a kind, innocent little deception in itself, if only they had not told me, or had told me differently. But it doesn't matter now. The pleasure was a great deal more than the sorrow, and perhaps my feeling so very badly for my sisters' teasing has made me more careful of hurting people's feelings. I hope it has.

So that little valentine was the cause of a good many happy days at first; a hard cry and a few hours of sorrow afterward, besides helping to teach me a good lesson. You see, it was quite important after all, if it was only a queer little home-made valentine.

GAZELLE STEVENS SHARP.

THE LIGHT THAT IS FELT.

A tender child of summers three,
Seeking her little bed at night,
Paused on the dark stair timidly.
"Oh, Mother! Take my hand," said she,
"And then the dark will all be light."

We older children grope our way
From dark behind to dark before;
And only when our hands we lay,
Dear Lord, in Thine, the night is day
And there is darkness nevermore.

Reach downward to the sunless days
Wherein our guides are blind as we,
And faith is small and hope delays;
Take Thou the hands of prayer we raise,
And let us feel the light of Thee!

—John G. Whittier, in the *Christmas St. Nicholas*.

UNITY.

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The Subscription price of **UNITY** is \$1.50 per annum, payable in advance.

The date on the address label indicates the time to which the subscription is paid. Remittances are acknowledged by changing this date. No written receipts are sent unless requested.

In case a subscriber wishes his paper discontinued, law and ethics alike require him first to pay all arrearages if any are due. Contracts for advertising in **UNITY** can be made by applying to Messrs. Lord & Thomas, 69 Dearborn St., Chicago. Rate per line, 8 cents. Electrotype must be on metal.

Notes from the Field.

ILLINOIS FRATERNITY.—If any one wishes to know what this organization, of which J. A. Roche, of this city, is president, and Rev. J. R. Efinger, of Bloomington, Ill., is secretary and minister-at-large, stands for and is trying to do, let him send to the latter for the neatly printed and vigorously stated circular announcement recently issued.

DR. JAS. MARTINEAU.—In a private note this word comes: "Dr. Martineau is hard at work (in his eightieth year!), having just completed one great treatise, on Ethics, which is to be published next month, and having another on the grounds of religious belief in preparation. Such activity is a spectacle of wonder and delight; and there is no sign that his force abates, for not even his eye grows dim."

CHARLESTON, S. C.—While we are preparing for the press, the second session of the Southern Unitarian Conference is being held at this place. Revs. Reynolds and Herford, of Boston; Allen, of New Orleans; Cheney, of Atlanta, and Mr. Browne, the resident minister, are announced on the programme. We trust and believe that the words of the circular will be justified, "The organization of this Conference marks an era in the history of Unitarianism in the South."

NORTH DAKOTA.—Our old friend, "Nathaniel the Hermit," sends one of his welcome letters: "Perhaps the Hermit's friends are beginning to think that in the process of 'Natural Selection' he has failed to be selected, and consequently has ceased to exist; but I am happy to say that he still 'survives,' which, of course, proves his fitness. During the campaign just ended, he has traveled 917 miles, mostly on foot, preached nineteen sermons, distributed a large number of tracts (including **UNITY**), and spent more for traveling expenses,

tracts and postage than he has received for his services. He has now gone into winter quarters; not from choice, but from necessity. He is obliged to earn his daily bread by 'teaching the young idea how to shoot,' therefore he must take up his abode where he can get employment; and that happens, this winter, to be fourteen miles from Carlisle, the only place where he was holding regular services; too far for him to travel through snow-drifts and blizzards. So, exhorting his friends to hold fast the liberal faith which they have received, and cautioning them not to develop a shell to shut out any new light that may dawn in the future, he gave them the parting hand. If he survives the winter, he intends to open a new crusade in the spring. He has a hard row to hoe out here among these conservative Canadians, but he will try his level best to hoe it."

HUMBOLDT, IOWA.—"Lengthen the cords and strengthen the stakes," is the suggestive frontier-like motto of the pretty little programme of supper on the tenth anniversary of Unity Church at this place, which, on the whole, offers so much thoughtfulness between the lines that we think our readers will thank us for giving space to the whole programme. How many of our supposed-to-be "more favored parishes" can turn out so good a bill of fare, home made, too, except the last course, as the following:

PROGRAMME.

Toast Reader Rev. M. A. Safford.
Our Church in the Past.—"First the blade, then the ear, after that the full corn in the ear." Rev. S. H. Taft.
Our Sunday-school.—In the children's eyes we read the promise of the future Miss S. C. Segur.
Our Young Men—"When duty whispers low, 'Thou must,'
The youth replies, 'I can!'"

Frank W. Bicknell.

Our Young Women.—May they win life's highest prize—a noble character Edith Prouty.
Our Choir.—Who have sung themselves into our hearts Mr. M. A. Root.
Our Church Officers—May their duties be their joys. Mr. O. F. Avery.
Our Unity Circle.—
"The woman's cause is man's: they rise or sink
Together, dwarfed or godlike, bond or free." Mrs. Nellie V. Anderson.
Our Unity Club.—"Culture is the handmaid of Religion" Mr. G. S. Garfield.
Our Janitor.—"Who sweeps a room as by God's laws,
Makes that and the action fine." Mr. W. J. Taft.
The Minister of the Future.—In nothing lacking. Eleanor E. Gordon.
The Faith We Cherish.—May it strengthen and increase Rev. Ida C. Hultin.

WOMEN'S WESTERN UNITARIAN CONFERENCE.—The third quarterly meeting of the Board of Directors of the Women's Western Unitarian Conference was held at headquarters, 135 Wabash avenue, Chicago, December 4th, 1884. Present: Mrs. J. T. Sunderland, of Ann Arbor, Michigan, in the chair; Mrs. S. C. Ll. Jones, Mrs. J. C. Hilton, Mrs. J. Wilkinson, Mrs. W. C. Dow, Mrs. C. P. Woolley, Miss F. L. Roberts, Miss F. Le Baron, of Chicago, and Mrs. G. E. Gordon, of Milwaukee, Wisconsin. The minutes of the last meeting were read and approved. The Treasurer's report was made by Mrs. Hilton, and accepted. The time for the receipt of the money pledged to the Conference was discussed. It should be collected as early in the year as possible, in order to meet the necessary expenses. Each State director should ex-

ert herself to raise the necessary fund, and send it promptly. Then the anxiety of the treasurer would be relieved. The plan of work for the directors as decided upon at the beginning of this year followed.

PLAN OF WORK FOR STATE DIRECTORS.

Each State director shall be responsible for a report from every society in her State; shall keep a correspondence with them; shall keep a general knowledge of her own society; shall gather all records of the State; and shall make a full report to the general conference once a quarter. Also, she shall find what is best in liberal literature for the present need, and communicate the same.

The need of knowing the exact condition of the finances at each quarter was felt, and therefore on motion it was decided—"That a report of the finances of the Conference shall be given at each regular meeting of the board; and that a report of the estimated expenditures for the current quarter shall be given at the same meeting. These reports shall be published in **UNITY** once a quarter. An annual report of the finances, with a list of the members and the donors shall be published.

The report of the Corresponding Secretary, Miss Le Baron, stated,—That she had attended the State conferences at La Porte, Indiana, and at Janesville, Wisconsin. Her collection was \$23.00. Her expense account was, for traveling, \$7.05, for stationery and postage, \$12.25, leaving a balance in hand of \$3.70. She showed an extensive correspondence in regard to the Post-Office Mission. Several newspapers had been applied to for advertising Unity Mission, and many favorable answers were received, naming such papers. Report accepted.

Mrs. John Wilkinson and Miss F. Le Baron were appointed Printing Committee, to which all printing and advertising shall be referred.

Mrs. Dr. M. A. Dakin, of La Porte, Ind., was elected State Director.

Mrs. Sunderland was appointed to draw up a plan of study for classes in religion, and a copy ordered published in **UNITY**.

Mrs. Woolley reported—That out of the \$200 apportioned for the benefit of All Souls Church, Chicago, \$58 had been raised, \$115 pledged, leaving a balance of \$27.

Mrs. Wilkinson and Miss Le Baron were appointed a Committee on Clothing, such committee to have charge of the missionary boxes of clothing collected for needy ministers and their families. An appeal has been made for such articles to be sent to 135 Wabash Ave., Chicago.

An interesting report from the President of the Women's Society, in Madison, Wisconsin, Miss A. A. Woodward, was read. This society was organized late in June. It drew up a constitution, elected officers, and pledged itself to work for the interests of the liberal faith in general, and for the Madison Unitarian Church in particular. The Society meets weekly. Then followed a detailed account of the work accomplished, among which is the sending of liberal literature to Iowa and Texas. There is a prospect of a liberal church in Texas. Miss S. A. Brown, State director of Kansas, reports good work done there. Liberal literature is freely circulated, and their church has

grown from a Sunday-school movement started thirteen years ago. Rev. A. A. Roberts is a minister on the frontier.

The Executive Committee urges that a full report of work done in the several women's societies be given by each State director, at the next quarterly meeting, on March 5th; and that special exertion be made to forward the money pledged, before that time, in order that there may be no deficiency in the treasurer's report of finances. Meeting adjourned.

Respectfully submitted,

MRS. G. E. GORDON,
Recording Secretary of W. W. U. C.

TREASURER'S REPORT.

Report of the Treasurer for the two quarters ending December 4, 1884:

Receipts.

From Annual Memberships	\$130.00
From Life Memberships	30.00
From Delegate Memb'ships.	15.00
From Unitarian Church, Milwaukee, Wisconsin	25.00
From Donations for Women's W. U. Conference	3.50
From Donations for All Souls Church, Chicago	58.00
Total Receipts	\$261.50

Expenditures.

For Unity Mission	\$16.45
For Colegrove Book Company	6.55
For Postage, Stationery, and Printing	23.73
For Rent and Expenses of Channing Club Room, 135 Wabash Ave., Chicago	109.00
For Salary of Corresponding Sec'y, from Sept. 1, 1884	60.00
For Traveling Expenses of Cor. Sec'y, to La Porte and Janesville Conferences	7.05
For All Souls Church, Chicago	58.00
Total Expenditures	\$280.78
Expenditures over Receipts	19.28

Estimated Expenditures for Third Quarter, ending March 5, 1885:

For Liabilities on Second Quarter	\$19.28
For Salary of Cor. Sec'y	60.00
For Rent and Expenses of Headquarters	54.50
For Traveling Expenses Cor. Sec'y, Printing, Postage, Stationery, etc.	50.00
For All Souls Church, Chicago	92.00
Total Estimate	\$275.78

The Mission of Miss Hardy, of Toronto, Canada, for "fallen women," is not included in above.

MRS. J. C. HILTON,
Treasurer W. W. U. Conference.

THEODORE PARKER'S Last Sermon. Subject: "What Religion may do for a Man." Delivered January 2, 1859; printed in pamphlet form at the time, and for many years out of print; not included in any American edition of the author's works. Republished by THE COLEGROVE BOOK CO., 135 Wabash Ave., Chicago, Ill. Price, 5 cents; 10 copies, 25 cents, postpaid.

Announcements.

Free Lectures upon Unitarianism.

The Secretary of the Western Conference, Rev. J. T. Sunderland, will speak on week evenings, without charge, except for expenses, at places within reasonable distance of Chicago, where there is no Unitarian Church or where he can help the cause of Rational Christianity by so doing, upon the following topics:

1. Channing and the Rise of Unitarianism in America.
2. Theodore Parker and the Development of Unitarianism in America.
3. Emerson as a Moral and Religious Teacher.
4. Darwin: His Life and Work, with especial reference to the effect of his doctrine upon Ethics and Religion.
5. Robert Ingersoll: The Good and the Evil of his Teachings. Something more Rational and more True.
6. Miracles in the Light of To-day.
7. The Bible in the Light of To-day.
8. The Seven Great Sacred Books or Bibles of Mankind.
9. The Better Religion Coming.
10. What is Unitarianism?

Mr. Sunderland can also make a limited number of Sunday engagements. Address, 135 Wabash Ave., Chicago.

To Post-office Mission Workers.

We have on hand a large supply of back numbers of *UNITY*, many of them containing matter of the highest value for the use of those engaged in the distribution of liberal literature through the mails. To all such we will supply back numbers of the paper post-free at \$1.00 per hundred or \$5.00 per thousand. At this price, which is so low as merely to cover the cost of postage and packing, we cannot undertake to supply *particular numbers*. Persons ordering should state how many copies of one issue can be used, also which year or years they prefer. We will also furnish back numbers of *LITTLE UNITY*, which was published from this office from April, 1881 to February, 1883, at the same prices.

A Lady wishes to obtain pupils, either singly or in classes, in English branches, French, German, Latin or music. Studied at the Massachusetts Normal School, as well as privately with eminent teachers in the East, and has had experience in teaching. Can give best references in Boston; in Chicago, refers to Rev. J. Vila Blake, residence 208½ Warren Ave. Address G. C., 725 West Harrison St., Chicago.

Business Notices.

Hoarseness Promptly Relieved.

The following letter to the proprietors of "Brown's Bronchial Troches" explains itself:

CINCINNATI, OHIO, April 12, 1884.

"GENTLEMEN.—The writer, who is a tenor singer, desires to state that he was so hoarse on a recent occasion, when his services were

necessary in a church choir, that he was apprehensive that he would be compelled to desist from singing, but by taking three of your 'Bronchial Troches' he was enabled to fully participate in the services. Would give my name, but don't want it published."

"Brown's Bronchial Troches" are sold only in boxes, with the fac-simile of the proprietors on the wrapper. Price 25 cents.

Strongly Endorsed.—It will be seen by the advertisement elsewhere that the *American Agriculturist*, so long at the head of the Agricultural Press, is now endorsed by the United States Government. The publishers present every subscriber for 1885, with their *Family Cyclopædia*—just out, containing over seven hundred pages, and one thousand illustrations. The readers of *UNITY* should send six cents (stamps) for a specimen number, with Premium List, and specimen pages of *Cyclopædia*.

One Dollar For Fifty Cents.

Any reader of this paper who will send 50 one-cent stamps to the *AMERICAN RURAL HOME*, Rochester, N. Y., before March 1st, 1885, will receive that handsome paper, postage free, until January 1st, 1886. The *RURAL* is a large eight-page, forty-column *WEEKLY* paper, now in its fifteenth year, and the cheapest farm journal in the world. The price is one dollar a year in advance, but the above offer of fifty cents in postage stamps will be accepted if sent in before March 1st, 1885. Send for sample copy, and see what a bargain is offered.

THE INDEX.

A Radical Journal which discusses live issues, and treats every subject with directness and fearless independence, from the modern liberal point of view.

EDITORS:

W. J. POTTER. - - - B. F. UNDERWOOD.

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The Revelation.

Coventry Patmore.

An idle poet, here and there,
Looks around him; but, for all the rest,
The world, unfathomably fair,
Is duller than a witling's jest.
Love wakes men, once a lifetime each;
They lift their heavy lids, and look;
And, lo, what one sweet page can teach
They read with joy, then shut the book.
And some give thanks, and some blaspheme,
And most forget; but, either way,
That and the child's unheeded dream
Is all the light of all their day.

Stoning the Prophets.

Rev. R. Heber Newton, in a recent Sermon.

Men there are who can admire the plea of reason when urged five hundred years ago, but who now call such a test of truth rationalism; who swear by the heretics of yesterday, and swear at the heretics of to-day; who do homage to the right of private judgment as exercised by Luther, but who would silence it as exercised in our churches to-day.

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A Striking Resemblance.

Unidentified Exchange, quoted in The Index.

A young Irishman visited Rome, and there met a friend and fellow-countryman, who was pursuing the avocation of butcher. The butcher acted as his guide; and this is a part of Pat's story of sight-seeing, as told to his sweetheart upon his return: "The most wonderful thing I saw in Rome was a shstone man." "A shstone man!" ejaculated Mary. "Yes," replied Pat, "and they called him the Polly Belvidere. As we were looking at the shstone man, says the butcher to me, says he, 'Pat, you and the Polly Belvidere are very much alike.' And be that we measured. I was broader than him in the fut, but he was higher than me in the inshtep. I was larger than him around the ankle, but he had me in the calf of the leg. My knee was larger than his, but he was better than me in the thigh. My belly was twice as large around as his, but his brist was twice as large around as mine. Then, again, my neck was much larger than his; but his head was much larger than mine. But, as the butcher said, on the general average we were just about the same thing."

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Jocoseria.

"Suppose that we part (work done comes play)
With"—

An undergraduate of Oxford, at a scriptural examination, when asked which was Paul's most famous speech, replied the one made at Athens where he kept saying, "Great is Diana of the Ephesians."

"What," said the Shah of Persia, one day, "means all this turmoil I hear in the streets?"

"Most High and Mighty Son of Sunrise," replied his grand vizier, "it is the populace following one who calleth himself Buddha, and who goes about performing miracles."

"Let him be brought in."

The guards brought in an old man of majestic appearance, to whom the Shah said briefly:

"Let the hippodrome proceed."

Thereupon the alleged Buddha began his circus. He swallowed three cannon-balls without winking; he climbed an invisible pole; he rubbed the rheumatism out of a scullery-maid's shoulder; he removed a royal wart from the Grand Vizier's nose; he rolled lamplighters, lit them, and they became writhing snakes; and took a six-year-old girl out of his pocket handkerchief. These did he all most excellently. Yet did not the great ruler bat his eyes.

"Art Buddha?" he said tersely.

"Yea, verily."

"Then take this lead pencil, friend, and drop the same upon the floor. If the end break not, then verily thou art Buddha."

But the alleged Immortal, shrieking wildly, "That I have tried these many years in vain," fled forth, flung himself from the battlements, caught upon his cheek, and escaped back into the far recesses of the Himalayas. But the great monarch smiled feebly and said:

"Thus have I unmasked already nineteen Buddhas."

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going,
Responsible office cat.

This business-like cat, in his feline way,
So silently wanders about,
Absorbing in quiet, by night or by day,
All copy that lies under doubt;
And so bosh by the yard becomes lost to the
sight,
And many a bore is laid flat
By this sensible office cat—
This useful, laborious, never uproarious,
Efficient old office cat.

The editor, missing some bothersome thing,
No longer the subject pursues,
But strokes the sleek cat as it sits at his
side,

With a smile that is meant to amuse;
His conscience is clear, and his labor is
saved,

And be sure he will never say "Scat!"
To that beauteous old office cat—

That careful, industrious, highly illustrious,
Truly good old office cat.

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